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lectures delivered on the sociological foundation in the divinity school in Edinburgh University. The author's breadth of view is indicated in his two leading propositions in the first chapter. First, that what is needed most at the present moment is thought, inquiry, the collecting of social data, earnest study of social phenomena. "A social problem is half solved when it is understood." And, second, that social progress is due to a variety of contributing factors, spiritual, ethical, social and economic. Religion, education, art and literature promote the spiritual side of social advance, while legislation, philanthropy, science, commerce and industry promote the material side.

Chapters are devoted to the Religious Factor in Social Advance, The Ethical Factor, The Economic Factor, The Political Factor, Social Desiderata, a Program for To-day, and The Church's Responsibility and Opportunity. While the author is careful to explain that none of these factors can be considered independently of the rest, there is, nevertheless, an apparent lack of appreciation of causal relation between certain ones. They are considered rather as so many independent integers to be calculated in the sum. Ethical and even religious standards are to such a large extent determined by material conditions that they figure rather as derived or dependent factors than as original and independent ones. Having been formed they become influential factors.

The chapter on a Program for To-day, is comprehensive and constructive. The point of view is that of the social engineer. The best method of keeping humanity going in the right direction is not to fence the road but to improve the pike.

The spirit of the last chapter on The Church's Responsibility and Opportunity is best gathered from a few quotations. "No man now goes to church in order to appear respectable or devout, and that surely is a gain. Conduct is now the test of life and the measure of a man's faith." "The Church in Scotland never made a greater mistake than when she sanctioned mission halls for the poor and churches for the well-to-do." "We must scrap our old machinery, if necessary, in the ecclesiastical as well as in the industrial world."

The book is written primarily for religious leaders and will lead inevitably to an enlarged and social point of view. Another good thing has come out of Scotland.

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Weyl, Walter E. *The New Democracy.* Pp. viii, 370. Price \$2.00. New York: Macmillan Company, 1912.

The appearance of this searching essay on the political and economic tendencies in the United States, is most timely. The author devotes the first half of his book to an explanation of the evolution of a plutocracy in this country. In his analysis of American history from the Declaration of Independence to the present, he conclusively shows that we neither possessed a socialized democracy in 1776, nor have we subsequently lost one. He emphasizes the fact, sometimes overlooked, that at the time of the founding of our government we did not have institutions, conditions, or habits of mind upon which such a socialized democracy

could have been built. The habits of mind then obtaining were not destined to be soon changed. "Our conquest of the continent, though essential to national expansion, and even to national survival, did not aid such a democracy, except in so far as it provided for it an eventual material basis. On the contrary, the economic, political and psychological developments inseparably connected with the struggle with the wilderness worked against the immediate attainment of a socialized democracy, and led to wild excesses of individualism, which in turn culminated in the growth of a powerful and entrenched plutocracy."

The second half of the volume is devoted to a study of "The Beginnings of a Democracy," which Dr. Weyl believes is in the throes of being born. He maintains that we are just now beginning to realize that our present acute social unrest is not due to an attempt to return to the conditions and principles of the eighteenth century, but is merely a symptom of a painfully evolving democracy, at once industrial, political, and social. In the author's words, "We are beginning to realize that our stumbling progress towards this democracy of to-morrow results from the efforts, not of a single class, but of the general community; that the movement is not primarily a class war, but, because it has behind it forces potentially so overwhelming, has rather the character of a national adjustment; that the movement does not proceed from an impoverished people, nor from the most impoverished among the people, nor from a people growing, or doomed to grow, continually poorer, but proceeds, on the contrary, from a population growing in wealth, intelligence, political power, and solidarity. We are awakening to the fact that this movement, because of the heterogenous character of those who further it, is tentative, conciliatory, compromising, evolutionary, and legal, proceeding with a minimum of friction through a series of partial victories; that the movement is influenced and colored by American conditions and traditions, proceeding, with but few violent breaks, out of our previous industrial, political, and intellectual development and out of our material and moral accumulations, and utilizing, even while reforming and reconstituting, our economic and legal machinery. It is a movement dependent upon a large social surplus; a movement which grows in vigor, loses in bitterness, and otherwise takes its character from the growing fund of our national wealth, which gives it its motive and impetus. Finally, it is a movement which in the very course of its fulfilment develops broad and ever-broadening industrial, political, and social programs, which aim at the ultimate maintenance of its results."

The foregoing quotation excellently summarizes the main conclusions of the author. His analysis of the past and present conditions and tendencies in our political and economic life is, in the opinion of the reviewer, sound. Dr. Weyl throughout shows not only an intimate personal knowledge of many of our modern social problems and a familiarity with the wealth of data now accumulating in the social sciences, but, above all, a broad scholarship and keen power of analysis.

Possibly the greatest criticism of the book is no more than a mild regret that the author selected as a title for his last chapter the question, "Can a Democracy Endure?" Such a query comes in the nature of a shock to those who have followed the splendid but not blind spirit of optimism that pervades the volume. We agree with the author that for the time being the possible dangers that might

wreck a democracy are "too shadowy and hypothetical to justify any slackening of our progress towards a socialized democracy."

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Wicker, Cyrus F. *Neutralization.* Pp. viii, 91. Price, 4s. London: Oxford University Press, 1911.

There is presented within the small compass of this treatise a very readable account of a phase of the new internationalism which is of large and growing interest and importance.

Part II, by far the longest of the book's four parts, gives a concise statement of the application of the principle of neutralization to nine cases of sovereign, or near-sovereign, states, to two provinces or dependencies, and to nine bodies of water. This showing is impressive in view of the fact that the first instance of genuine neutralization dates back not quite one century; and it becomes doubly so when viewed from the point of view of the success its various applications have met with.

The familiar examples of Switzerland, Belgium and Luxembourg are well used by the author to emphasize this success, and to show that despite the ruthless attacks of Napoleon III and Bismarck, in times of "blood and iron," namely, in 1859, 1866, and 1870, these small international houses, founded upon the rock of neutralization, withstood the tempests which raged around them.

The partial or attempted application of the principle of neutralization to Poland in 1791, to six free cities of the Holy Roman Empire in 1801, and to Malta in 1802, as well as the failure of genuine neutralization in the case of the free city of Cracow in 1846, are used as illustrations of the thesis that neutralization, to be successful, must be backed up by a strong and independent government within the neutralized state, and by "a sufficient guarantee" on the part of the neutralizing powers.

This "sufficient guarantee," the author maintains, must be a convention, not only to respect the neutrality, but to cause it to be respected (*respecter et faire respecter*); and he believes that such a guarantee extended to any part of the world by the United States, Japan, Great Britain and Germany, would be sufficient, either in itself, or through the adhesion of other powers.

A lucid survey of the objects, difficulties, duties and benefits of neutralization, as illustrated by historic examples, is made the basis of a persuasive appeal for the extension of the principle, especially on the part of the United States as regards the Philippines; while the example of the Congo Basin and the American demand for the Open Door in China are used as arguments for a liberal tariff policy as the *sine qua non* of a successful neutralization of those Islands. The United States has made a good beginning in the furtherance of neutralization, our author thinks, in the part it has played in the Berlin Treaty of 1885, the Hay-Pauncefote Treaty of 1901, and its proposal of 1910 for the neutralization of the Manchurian railways; only let it continue this good work, and induce South America to follow the example, and the problem of increasing armaments, he believes will be effectively solved for the Western World at least,